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Der Ursprung der Kunst. Von YRJÖ HIRN. Johann Ambrosius Barth, Leipzig, 1904. pp. 338.

This is a translation from English into German of this remarkable and well known work by this author.

Versuch einer Stellungnahme zu den Hauptfragen der Kunstphilosophie, I, von K. S. LAURILLA. Helsingfors, 1903. pp. 251.

We have here a very philosophical discussion of art, its idea, its essence and nature, its origins, problem, significance for modern life, and lastly its relations to morality. The writer is evidently a good man and a religious one and few would dispute the general drift of his argument but it may well be doubted whether much of value is added to the subject by so abstract a discussion of it.

Balance, the Fundamental Verity, by ORLANDO J. SMITH. Houghton, Mifflin & Co., Boston, 1904. pp. 146.

This is an honest, well-meant book intended to show the triumph of righting justice in the world, especially that the soul is accountable, that it survives death, and that there is a supreme power that rights things.

The Neighbor, by N. S. SHALER. The Natural History of Human Contacts. Houghton, Mifflin & Co., Boston, 1904. pp. 342.

This, like the two preceding books of the same author, was worth writing and will prove for some worth reading. Like the others it will be also disappointing to those who expect much scholarship in the fields it touches or much novelty in the way of suggestions. It is a strong instinct and no doubt an excellent practice for scientists who have devoted long and laborious years to their department to expatiate on larger general questions. They are generally hard-headed, practical, sensible men and the muse of common sense will always have its votaries. We confess to a little disappointment in reading the writer's treatment of the Hebrew and the African problem. The former is largely historical and it would seem as though his long academic experience and observation might have taught him more of living present interest. That he really adds to our knowledge of the African cannot be said.

L'Individualisme Anarchiste. Max Stirner. Par VICTOR BASCH. Félix Alcan, Paris, 1904. pp. 294.

Max Stirner was born in 1806 and died in 1856. He was in youth a pupil of Hegel and after taking his degree became teacher in a girls' high school in Berlin. Here, in 1844, he wrote his remarkable book entitled "Das Ich und sein Eigenthum." In this he carried the affirmation of individualism and even selfishness to its utmost extreme as against Hegelism which subordinates persons to movements of the Zeit Geist. This book produced considerable sensation, but its advocacy of extreme and selfish egoism unsettled the author. He had to resign his position and thenceforth lived in squalor doing hack work. His second wife, also an extreme socialist and from whom he was divorced and who lived on till 1896 in London, is said to have sunk very low. Stirner would have been almost forgotten had it not been for the interest in Nietzsche of whom he is called one of the precursors. This prompted John Henry MacKay to write Stirner's life and it also prompted this book.

Die Familie, von W. H. RIEHL. 12th ed. T. G. Cotta, Berlin, 1904. pp. 321.

This prolific author here publishes the twelfth edition of his work.

It is divided into two parts, the first treating man and woman, and the second, home and family.

Ethik als Kulturphilosophie, von PAUL BERGEMANN. Theodor Hoffmann, Leipzig, 1904. pp. 639.

This book treats first of the development of the moral consciousness in the history and deeds of mankind, while the second part is devoted to ethics as a culture philosophy. The author claims that moral consciousness is unique and that his way of treating the problem, sources, and method makes ethics scientific. Considerable space is given to the matriarchie and to patriarchal systems, and one long chapter gives a good account of the history of the philosophy of ethics from Greece down. One of the bases of morals is sociopsychological.

The Neo-Platonists: A study in the history of Hellenism, by THOMAS WHITTAKER. University Press, Cambridge, 1901. pp. 231.

This volume appears to be an admirable study from first hand sources of the system of Plotinus, and those most closely related to him. Sections each are given to Porphyry, Iamblichus, and Proclus. The author rates the historic importance of Neo-Platonism very high.

La Philosophie en Amérique depuis les origines jusqu'à nos jours (1607-1900), par L. VAN BECKLAERE. Electric Publishing Co., New York, 1904. pp. 180.

We have here, at last, an attempt to write a comprehensive history of philosophy in America for three centuries down to the present. It is a bold and somewhat ambitious attempt but one that must be called singularly successful. Quite a number of trioleet surveys from various standpoints and covering limited periods have been attempted within the last score of years. These the author utilizes to the full and has presented, on the whole, an admirable survey. He first discusses the American spirit in its relations to speculative thought, then treats the colonial period, the Scotch and German influence, contemporary schools, idealists, the philosophy of evolution, psychology, with a final chapter on the present hour. It is dedicated to the Honorable William T. Harris, and introduced by a nine-page article by Professor Royce. It is, of course, easy for those who have followed the course of events in this field for a score of years to find defects and omissions and, of course, no one could entirely agree with any one else's verdict either implied or expressed about any contemporary matters or persons. The form of the book is not attractive and its serviceableness is seriously handicapped by the lack of an index. Neither can we understand why the author, writing on American philosophy, has not put his historic essay in English into which language it certainly ought to be speedily rendered. He has, however, placed every one interested in these subjects under special obligation and it cannot fail to set things in a wider perspective and give us all broader and more historic views of our own work. It is singular that it should be left for a new comer in this country to do this work, but no less singular that it has been done so well.

Das Idealistische Argument in der Kritik des Materialismus, von M. WARTENBERG. Johann A. Barth, Leipzig, 1904. pp. 72.

The author attempts to prove that epistemological idealism can decide nothing as to the justification of materialism; that is, that it can never refute this, but he attempts a vigorous criticism of materialism on other grounds. To successfully refute it one must neither begin with nor lay much stress upon epistemology.